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THE UNIVERSITY OF NORTH CAROLINA RECORD

REPORT OF THE PRESIDENT

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NOTE

By order of the Board of Trustees of the University of North Carolina, and through the generosity of Mr. John Sprunt Hill, of Durham, the annual report of the President to the Board of Trustees is being distributed among University alumni and friends of education in North Carolina.

The report covers the year 1932-1933 and was made to the trustees at their regular winter meeting, in Raleigh, on January 31, 1934.

Because of its vital relation with the present report and because it is President Graham's outline of a manifold university of the people, his inaugural address, delivered November 11, 1931, is made a part of this pamphlet.

It is Mr. Hill's desire and that of the Board of Trustees that North Carolina citizens should know the underlying objectives of their consolidated University, and how through coördination and consolidation of three great institutions a unique university type is being developed in and for North Carolina.

REPORT OF THE PRESIDENT

To the Board of Trustees,
The University of North Carolina:

I have the honor herewith to submit my report for the current year.

In this period of recovery and reëxamination the colleges and universities should lead, not lag, in the intellectual and spiritual quest for a less haphazard economic order and a fairer way of life for all people. As a part of the plan of reconstruction, let us make fresh adaptations of the opportunities of our consolidated university to meet great human needs in this most hopeful adventure of our generation. While in the mood to look forward on new social frontiers, let us as a resource of recovery look back and remember the rocks out of which our three institutions were hewn, the people of the state who have sustained and given them hope through all the years of their foundation, struggle, and growth, and the unlisted men and women whose lives and spirit will always be deeply interfused in the University of North Carolina.

As eminently representative of that unbroken line, Dr. Julius I. Foust, for more than a score of years President of the Woman's College, is with us this morning bringing to this present hour an indomitable will in his work of high devotion and faithful public service. We also rejoice to say that Dr. Eugene C. Brooks, for a decade President of the State College of Agriculture and Engineering, is happily restored to the College and the University after a gallant fight to carry on his devoted life and distinguished leadership in our state. From that day in the late eighteenth century when the youthful Revolutionary soldier and co-framer of the Federal Constitution, William R. Davie, stood under the poplar in the woods on a hill in Orange and envisaged the first state university to open its doors in America, on through the days of the foundational masonry of Pullen, Polk, Leazer, Primrose, Winslow, Alexander, Bailey, Tucker, Upchurch, Fries, Winston, Williams, Charles W. Dabney, Walter H. Page, and the other pioneer Wataugans, legislators, and citizens west of Raleigh and of Charles D. McIver and his colleagues west of Greensboro, down to this hour of the twentieth century, we

see in our mind's eyes the long line of those who in this and other centuries laid out the ground on which we stand today.

MEMORIALS OF 1933

We recall this morning the faces and spirit of the members of this body who have died in the brief thirty months of your existence as a consolidated board. Committees of trustees have recorded and will record your memorials of the lives and services of these honored, beloved, and lamented members. No word of mine is needed. I simply pause with you and call their names in recognition of their private virtues and public service, and in commemoration of their pioneer work as members of the first consolidated Board of Trustees of the University of North Carolina: C. W. Gold, B. F. Shelton, C. A. Penn, A. J. Connor, J. D. Murphy, A. A. Shuford, J. M. Horner, J. G. Murphy, E. S. Parker, Jr., and R. N. Page.

In the year since our last January meeting we have lost by death from the several faculties, Dr. Eric A. Abernethy, Professors E. C. Branson, P. W. Price, W. D. Toy, and W. B. Cobb.

Eric A. Abernethy, valiant, generous, lovable, was a physician whose ministry of healing carried him across the blasted fields of France as lieutenant colonel in the United States Army Medical Corps. A battle wound, cumulative suffering, and consequent physical misfortune lay back of his resignation and later tragic and lamented death after thirteen years of unsparing work as community and university physician.

Eugene C. Branson was Kenan Professor of Rural Social-Economics, director of county surveys in many parts of the United States, founder of Know-Your-Own-County clubs and the North Carolina Club, editor of the *University News Letter,* with its weekly wide-flung package of socially disturbing facts and figures, an eloquent evangel of the live-at-home idea for two decades, and the dynamic center of a constantly radiating wave of light out of Chapel Hill that made a campus minister to a commonwealth. He was nationally distinguished as a rural-social-economic philosopher and locally beloved as neighbor, citizen, teacher, and genial spirit, who will always abide to keep us eager to make our civilization in the pattern of his dreams.

P. W. Price, an alumnus of the Lowell Textile School, became assistant in the Textile School at State College in 1918, and in 1925,

because of his versatile musical abilities, was appointed by President Brooks to be director of music. He was past president of the North Carolina and Southern Glee Club associations. As director of the State College band, he won the praise of John Philip Sousa. A fine moral influence, the dean of students and the president of the College leaned upon him as he lived his friendly life close to the center of the musical, athletic, and campus life of State College students who loved him and will always remember him as "Daddy Price."

Walter Dallam Toy, eminent linguist in a family of notable linguists, was for forty-eight years head of the German Department and forty-three years secretary of the faculty of the University at Chapel Hill; scholar, teacher, gentleman, of quietly humorous and penetrating insight, ever a courtly presence, reminiscent of the best of the old South, graciously softening the strident noises of the new. In his declining years he asked no quarter of his high conception of his duty. Against the solicitude of his family, he went to the opening faculty meeting this past fall as a stricken soldier going back into the line to make his last stand. The faculty, seeing him rise to make a motion, broke into affectionate applause whose sweet remembrance he cherished in those last days when he quietly slipped away to join the deathless fellowship of teachers and students. He teaches on as we remember him.

William Battle Cobb was Professor of Agronomy at the State College and a recognized authority on soils. This shy scholar in these years of deep salary cuts, heavy drainage upon body and mind, of frustrations of plans and hopes, went on quietly pounding away at the fundamentals of the state's life. Though a sick man, he would go to the soils convention in Chicago to give of himself and bring back to his college and state the fruits of the latest researches. The manuscript on soils which he had just completed is a monument to his scientific scholarship and a useful legacy to State College and the University in any plan for the reconstruction of the state by a people whom he would have master their soils on the way to a mastery of their destiny. By name and inheritance William Battle Cobb was suggestive of the best of the old University, and by cultural and scientific insight he was at the center of the purpose and potentialities of State College in the manifold University of all the people.

Two other names of our recent and illustrious dead work mightily to tie all three institutions together, George Tayloe Winston, Presi-

dent of the University and President of the old A. and M. College, and Edwin Anderson Alderman, Professor in the old State Normal College and President of the University, brilliant, valorous, and eloquent interpreters of the democratic faith whether at work in West Greensboro or Chapel Hill or West Raleigh. We know now that they made bricks without straw and are part of the common heritage in the intellectual and spiritual consolidation of the University of North Carolina.

SUMMARY FIGURES AND SIGNIFICANCE

The present three-fold structure of the University is outlined in the figures which are summarized in a folder placed in your hands for further study. The capital investment in the three plants totals $21,797,272. The current maintenance and operation costs of the three plants amount to $2,678,440. The total living alumni of the three institutions number 42,164, and the students in residence this fall number 5,142. The state appropriations to the institutions have dropped from the maximum figures of $894,000 for the University at Chapel Hill to $426,000, from $451,036 for State College to $205,250, and from $465,000 for the Woman's College to $200,420 for the current year. The total appropriation has dropped from a maximum of $1,810,036 to the present total of $831,670. The cut in appropriations is fifty-four per cent since 1929.

We cannot too frequently emphasize the meaning of these figures. They are not cold figures on a page. They are warm with the struggles of a state, its people, and their institutions to carry on; courageous with the sacrifice of parents and the pluck of students. These figures are vivid with the high will of teachers to teach their best against the heavy odds of worry about unpaid grocery bills, lapsed insurance policies, arrears on house payments, misgivings about their provision for their children. Scholars and teachers of incalculable value to the state and of national and international distinction have resisted many calls. They are here holding the line for North Carolina.

THE RESPONSIBILITY OF TRUSTEESHIP

It is especially the responsibility of the trustees to restore for them the facilities and opportunities, the unworried freedom of mind and spirit to do their best work in North Carolina and the South which deeply need the best that our schools, colleges, and universities

can give. The trustees of the University in accepting their trusteeship assumed a sacred responsibility. They hold in their keeping a public trust greater than any private interest whatsoever. It is our faith that you will not for any consideration hold the garments or speak the cause of those who would hurl the stones of death.

It is our trust and our strength that in the dark watches of the depression you will not deny your trusteeship in the face of any who would mistakenly betray great institutions and agencies of the people's life to serve a passing hour. One of the things we live by is a faith in our schools and institutions, become flesh and blood in many men and women present here this morning. The public schools, state departments, humanitarian institutions, colleges and University have stood with and for the state to the limit of their slashed resources and beyond. We appreciate the fact that in a dark time of closed banks and wide despair the Governor, with your backing, stood valiantly against social and intellectual destruction and laid the basis, we trust, for general recovery and reconstruction. This reconstruction must be intellectual and spiritual or our economic recovery will but set in motion again unmastered forces that will bring on a more gigantic economic breakdown and a more terrible social chaos.

The University, along with the schools, departments, and institutions, has made drastic readjustments. We have cut deep in vital places to the cost of men and women who have given their best against the days of despair and deserve your best in the days of hope. The men and women of the University have not only been engaged in a work of readjustment but also in a work of reëxamination of themselves and their institutions as a basis for the reconstruction of the university and the state.

Inward Reëxamination of the Institutions by Trustees, Alumni, Students, and Faculties

In this work of reëxamination, committees of trustees, citizens, alumni, students, and the faculties have severally or jointly been engaged. I wish in your name and in the name of the University to acknowledge gratefully the coöperative spirit and indispensable help of all groups of all three institutions. Committees of the trustees for the respective institutions, as subcommittees of the general committee on consolidation appointed by the Governor under your authority,

have made and are making studies and reports whose vital information and understanding of the problems contribute, and will contribute, to the processes of intelligent consolidation.

COÖPERATION OF ALUMNI

The alumni of State College have appointed a special committee on consolidation whose reports, still in the making, are characterized by first-hand information and far-sighted interest. The president and the executive committee of the State College Alumni Association have shown a fine spirit of coöperation. There are no more hopeful supporters of consolidation than representative alumnae of the Woman's College, who see in it the assurance of the maintenance and advancement of a distinctly woman's college of the highest quality and widest value. The alumni of the several institutions have had a joint good will meeting in Anson County. Last month in Davidson County the three alumni bodies, while keeping their separate autonomous organizations, organized the first association of consolidated alumni of the one University. The December assembly of the University alumni at Chapel Hill voiced in the address of their president a vigorous faith in the fact and values of a fair and intelligent consolidation, and a vital interest in the sympathetic but critical and manifold reëxamination of the curriculum and life of the three institutions, now under way by trustees, alumni, teachers, and students.

PARTICIPATION OF STUDENTS

Representative students in the three institutions are making studies and recommendations of their own with regard to student life, health, athletics, publications, examinations, teaching, curriculum, student honor, and self-government. Requests for separate library reference shelves on the college curriculum and the contemporary educational experiments being carried on in American colleges came from several groups of students at two of the institutions. Honor students in the School of Agriculture at State College are proceeding to assemble suggestions from a large number of students and former students for the improvement of the School of Agriculture and for coöperation in the development of an agricultural policy for the state. Student committees in all three institutions are at work separately and jointly with the deans of students and faculty committees on student life and

welfare. The secretaries of the Young Men's Christian Association at State and Carolina, and the secretary of the Young Women's Christian Association at the Woman's College, are making plans for coöperation in the study and reënforcement of the moral and religious life of the students in all three institutions.

The Honor Principle in Student Life

An illustration of the value of a sense of student responsibility and moral autonomy is found in an increasing number of students at Chapel Hill, who in a resolutely sincere and concerted way are revivifying and advancing the honor principle in student life. A large number of students, in addition to their general sentiment of honor against cheating, have definitely accepted the individual responsibility of reporting to the student council any case of cheating within their knowledge as a matter of their own personally-pledged obligation of honor. All cases of cheating are now a matter of the exclusive jurisdiction of the students. Student leaders of six or seven years' residence on the campus say there are now a larger number of students at Chapel Hill who feel a sense of personal and individual obligation of honor to clean out any forms of dishonor than at any time within their memory. The students are sensing the danger—a danger common to any democracy—of becoming a part of what they tolerate. They are therefore driving out those who betray the public trust and trade in the temple of honor.

We of the faculty feel more keenly that it is our responsibility to keep alive and sensitive this rekindled spirit of honor, freedom, and self-government, not to the end that students will be afraid to be dishonorable but that they will want to be honorable. It is not so much that they will be miserable in dishonor but that they will find inward growth and happiness in the open life of honor. We stand committed to this not only for its own sake of honest scholarship but also as teaching a way of life. Self-development comes most truly and deeply from within. Education comes from within the life of the individual student and within the self-governing democracy of students as they grow not only in knowledge and skill but also in honor and the inner life. During the last four months a score of students were reported by fellow students and suspended from college by the student council for cheating on quizzes and examinations. Within the last nine months a star member of a varsity athletic team in one of

our institutions, a week before a game upon which depended a conference title, broke his training pledge. His teammates, as members of the Monogram Club, voted to report him and the coach dropped him from the team. This key player dropped out of college before his case came before the student council. His teammates, though deeply hurt for their lost leader but reënforced from an inner resource of honor and determination, won the Southern Conference championship. The student leaders genuinely feel that the honor principle must prevail in athletics as an educational part of college life.

THE HONOR PRINCIPLE IN ATHLETICS

Without the illusions of the holier than thou attitude, we hold that the athletes must stand on the same basis as other students in all matters of honor, scholastic work, scholarships, fees, rooms, loans, jobs, and any other financial aid. This simple principle of openness and equality of opportunity for all students in the matter of financial aid will basically decide the issue as to whether intercollegiate football is to be a spectacular racket or a college sport. Those responsible for policies of educational institutions should consider the effect on the athletes themselves of being favored with advance promises of special preferment with regard to scholarships, fees, loans, jobs, rooms, board, and other financial aid. The sincerity of our intercollegiate conference agreements is tested in the award by representative and responsible faculty committees of all scholarships, loans, jobs, and any other direct and indirect financial aid of the institution on a basis open equally to all students. The genuineness of the athletic ideals of the college can be more and more communicated to the alumni and the students. We should consider the effect on the students in general of being in institutions which sanction or connive at such so-called legitimate violations of the letter of conference agreements and the amateur spirit of college sports, not to mention the effect on educational institutions themselves in the very days of their surface prestige and outer glory. Is student life to revolve mainly around a circus subsidized and brought into the institutions or is it to center mainly in the teachers, library, classrooms, laboratories, historic buildings, shrines, trees, and flowers which are a part of the soil, the air, and the spirit of the place?

In this matter of athletics the colleges and universities are all

brothers together in aspirations and frustrations. The ground we have gained we will not surrender. We are not yet what we would become, and we need the help of all. With the coöperation of trustees, alumni, faculty, and students, the colleges can preserve and advance themselves as educational centers in which intercollegiate sport will become a more representative by-product of the youthful zest for games and athletic skill, the spirit of sportsmanship, and a community-wide participation in athletic play. The colleges have no greater means of teaching than through their departments of physical education, gymnasiums, intramural and varsity fields, the lessons of the physical basis of intellectual vigor and the spiritually radiant personality, the satisfaction and values of clean living, the sportsmen's code of fair play, courage, self-sacrifice for the team and the college, mayhap to be translated into a social code of the higher loyalties of justice and coöperation among men.

Participation of the Faculties

Closely related to this reëxamination of athletics, the honor principle, student life, and self-government on the campus, is the reëxamination of the curriculum now under way in many of the best American colleges and universities. The faculties of our three institutions, upon your approval of my recommendation, have undertaken a reconsideration not only of the curriculum but also of student life and welfare, faculty community life and welfare, the college budgets, the quarter and semester systems, the comprehensive examinations, the administrative and clerical organization, and any other matters of vital concern to the three institutions and the one university. It was considered hazardous to turn the budget over to a faculty committee for their independent consideration, but so far there have been constructive suggestions and adjustments rather than violent explosions. These committees will report both to the respective faculties and to the university administrative council, from which summary reports will be brought by the president to the Board of Trustees. Paralleling these local studies, a survey is being made by a member of the faculty of the University, under the auspices of the General Education Board, of the curricular experiments under way in American colleges. Thus we shall have both a local and a national approach to the reconsideration of the curriculum. The promise of the several approaches and the ability and enthusiasm of many of the com-

mittees already hard at work indicate the possibilities of vital contributions to the intellectual and spiritual consolidation of three distinctive institutions in one manifold university, to far-visioned plans for making a better state, and to higher educational thought and practice in the United States. I pray for the understanding to interpret these studies in a way worthy of the men and women out of whose lives they come.

INTER-INSTITUTIONAL AND STATE COMMITTEES

The work of these intra-institutional committees is to be followed by the studies of both inter-institutional and state-wide committees, which will make recommendations with regard to libraries, extension work, the departments of education, the summer school, graduate work, engineering, education, the textile school, agriculture, forestry, general resources and industries, home economics, fine arts, public health education, scientific and social research, and the larger educational, economic, social, aesthetic and spiritual building of our state and way of life.

The best thought and most coöperative spirit of all these committees; the long-run and the state-wide view of governors, legislators, trustees, alumni, faculties, students, and citizens; and many approaches, both experimental and arbitrary, will be required to work out the wisest and most useful consolidation. We must look within the institutions and within the state, out in the nation upon other institutions, back into the past, and forward with the direction of the times for the understanding that should guide the reconstruction of our university and our civilization.

CONTEMPORARY EXPERIENCES IN OTHER STATES

In the several American states in which consolidation of the state institutions of higher learning is now in process different procedures are being followed. We can all learn from each other. In one state the executive orders of a self-willed governor were decisive. In another state, action on the part of the board of trustees was peremptory to the point of informing whole faculties without notice previous to the letters of notification that their contracts ended with the college year. Though the contracts were renewed for the most part, the summary action was a shock to the dignity of a great profession and the morale

of loyal and faithful groups of public servants. In one state a sharp differentiation was attempted, with sciences on the upper college level concentrated on one campus and liberal arts on the other, against the whole tendency and spirit of learning. Consolidation in one state looked to a submergence of institutions and an emergence and dominance of a system with a possible loss of precious treasures of locality and spirit. Destructive antagonisms, warring institutions, lowered morale, and state-rending factions followed in the wake of some of these consolidations. They will doubtless all come through with values for themselves and for universities in other American states.

North Carolina has come to consolidation by many approaches common to other states, and is working it out in ways common to them and distinctive of its own life and needs. North Carolina had in common with other states the drastic economies of the depression; the movement for the reorganization of state government and institutions; the initiative of the Governor, unique perhaps for his vision above the budgetary destructions of the hour and his impetuous enthusiasm for consolidation communicated to public leaders and the legislature; a state commission on consolidation; a notable survey for the commission by a staff of disinterested and distinguished experts from outside the state; the adaptation of the report of the experts by the commission, and further adaptations and actions by the consolidated board in whom rests the final authority. The Board of Trustees, with high regard for the many values of the experts' report, have acted upon their recommendations not as a fixed blueprint for arbitrary acceptance but as a chart for guidance, adaptation, modification, and further study in the development of consolidation.

North Carolina has drawn upon the experiences of several states and shares many of these procedures with other states, but its distinctive contribution to the process is the enlistment of especially equipped men and women in the three faculties for further study of the inner life and needs of the three institutions as they unite to serve the state. Consolidation thus becomes not merely an instrument for economy but fundamentally a process in education. We appreciate deeply the support of the Board of Trustees in its stand for an educational development as against any political manipulation of consolidation. Consolidation becomes more significant in the participation of committees of the faculties in the shaping of the slower processes

looking to the consolidation and coördination of the inner resources of mind and spirit, standards and quality of work, libraries and laboratories, departments, courses, and research, and the intellectual and spiritual exchange between trustees, alumni, faculties, students, and citizens in a coöperative state plan for University education.

HISTORICAL BACKGROUND OF THE EMERGENCE OF A NEW TYPE OF STATE UNIVERSITY

In addition to this view of the studies within our three institutions and to this regard for the contemporary experiences in consolidation in other states, we should consider consolidation against its historic background of a threefold development.

In many of the oldest American states and in some of the youngest the traditional university, the college of agriculture and engineering, and the woman's college, were founded separately, grew to maturity independently and sometimes with antagonisms and cross purposes. In many of the younger states and in a few of the older ones the three types of institutions were from the beginning joined in one all-embracing state university on one campus. It is not our purpose to judge between these two different developments but to search for the values of both so that we can play our part more understandingly in a third development now under way in some of the oldest and some of the youngest American states. While based on a recognition of separate and independent foundations, their functional values, and their large capital investments in separate localities, this third movement in state higher education would consolidate their support, control, and direction in an intelligent plan for the differentiation and coördination of functions and consolidation of values in one greater state university. We have now emerging this third and new type of a state university to make its coördinated and consolidated contribution to the variety of higher education and to the vigor of American democracy.

THREE IN ONE AND ONE IN THREE

Our work is not a theoretical problem to be worked out on a clean sheet of paper unmarked by lines of investments, functions, history, traditions, loyalties, and spirit. We start with the fact that the University of North Carolina at Chapel Hill, the State College of Agriculture and Engineering at Raleigh, and the Woman's College at

Greensboro are on separate campuses, twenty-nine, fifty-one, and eighty miles apart, representing investments of $9,702,356, $5,322,247, and $6,772,669; traditions reaching back a century and a half, forty-nine, and forty-one years; living alumni numbering 17,332, 10,500, and 14,332; and student bodies of 2,413, 1,488, and 1,241. We do not stop there, however. We start there. The three institutions, with all their differences, represent present functions of one university of the whole people. They have a common basis of democratic support—a common background of state history. They came from the womb of the same mother commonwealth. They have a common purpose in the training of youth and the building of a better state and a nobler society. They should not weaken each other in undue duplication or destructive antagonisms, but should reënforce and magnify each other by differentiation, coördination, and consolidation.

The University at Chapel Hill, the first state university to open its doors, with its college and schools crowned by a graduate school, is today a member of the Association of American Universities composed of the twenty-nine English-speaking North American universities most distinguished for scholarship, research, and graduate work in many fields. The State College of Agriculture and Engineering, with its treasure house of history and opportunity, represents and meets in a vital way three of the most basic needs of our people in their agricultural, textile, and engineering life and enterprises. With wide-open opportunities and capacities for restoring and advancing the dignity and greatness of agriculture, and for the intelligent development of manifold industries; with scientific, technological, social-scientific, and cultural resources for a wiser social usefulness to the people in a region built on farms and factories, what magnificent vistas open up before the State College of Agriculture and Engineering!

The Woman's College, the lengthened shadow of one of the state's greatest sons, is North Carolina's proud answer to the need of a distinctly woman's college in the state plan of higher education. In America, according to the genius of our people, there is a clearly developed need for both the co-educational institution and the distinctly woman's college. In response to the two needs, North Carolina has made provision for both. The Woman's College, on the basis of past achievements and present hopes, and through the loyalty, dreams, and plans of the leaders, faculty, and alumnae of the College and the

people of the state, is to be in the threefold university a liberal arts college distinctly for women, with a dignity and eminence of its own second to none—the rising sun of a greater day, we devoutly trust, for women in North Carolina. As expressive of that day, the members of the faculty of the Woman's College recently held a meeting in which the several chairmen of the faculty committees made preliminary reports of their studies of the College. This meeting, and the meetings of the faculty at State College, and the many discussions at Chapel Hill on the nature, needs, and opportunities of education, have been an inspiring source of faith and courage to many of us as we stumble on our way toward the light for the reconstruction of our education and our civilization.

SUMMARY OF ACTIONS IN CONSOLIDATION TO DATE

Though the inner processes are and will continue to be the subject of much faculty study and thought inside the institutions, we shall give illustrations of coördination and consolidation in a summary of results already in force by the original action of the legislature and the continuing actions of the Board of Trustees. The Board, in the first phase, based their action on some of the recommendations of the experts and the consolidation commission; in the second phase, on studies of their own together with consultations with members of the faculty; and more lately on the recommendations of the president, who has set up the policy of studies by faculty committees. This is the summary to date:

1. One board of trustees.
2. One president.
3. One administrative council.
4. One comptroller and one uniform system of cost accounting.
5. Transformations of the school of education into departments.
6. No new registrations for the School of Science and Business at State College after the year 1932-33, with provisions for basic scientific, social-scientific, and cultural courses in the service department for agriculture, engineering, textiles, and vocational education.
7. No new registrations for elementary education in the college of the University at Chapel Hill.
8. The discontinuance of the Library School at the Woman's College in 1933, with provision for two library courses for teachers in the Department of Education at the Woman's College.

9. A joint directorate of university extension work preliminary to the appointment of a single director and the development of the great field of adult education.

10. No men students at the Woman's College, in accordance with its purpose and the need in the state plan of higher education for this distinctly and preëminently woman's college of liberal arts and sciences.

11. One director of the coördinated and consolidated summer schools.

12. The beginning of the coördination of departments and the mobility of staffs.

13. The appointment of intra-institutional, inter-institutional, and state-wide committees on basic and moot questions for study and recommendations to the faculties, the administrative council, and the trustees.

14. The plans for the correlation of the research projects of the Central Agricultural Experiment Station at State College and the Institute for Research in Social Sciences at Chapel Hill with the extension work of all three institutions, the Department of Home Economics at the Woman's College, the several state departments, and the Tennessee Valley Authority.

15. The beginning of the coördination and consolidation of graduate work in one graduate school under one dean.

Example of the Botany Departments in Coördination of Work and Consolidation of Values

The possibilities of combinations in graduate work in one graduate school are now being illustrated in the coöperation of the botany departments of State College and the University at Chapel Hill. Each department is separately a strong department, with special excellence at State College in plant physiology, pathology, and ecology, and at Chapel Hill in plant classification, morphology, and mycology. An M.A. graduate student from another state found in North Carolina the botanical combination suited to his needs. Guided by the heads of the two departments and the dean of the Graduate School, he registered at Chapel Hill, paid his fees at State College, and entered upon graduate work there for the fall and winter quarters. In the spring quarter he will enter upon his graduate work at Chapel Hill. He will write his thesis under the professor of his choice

and will next year take his oral examination for his doctorate before the combined departments of botany and the division of science. The botanical library, built up through the periodical exchanges and library collections of many decades and the unique Ashe Herbarium on the George Watts Hill Foundation recently added to the Coker botanical collection, the greenhouse and experimental station at State College, together with the laboratory and staff resources of the departments, give added value and distinction to both departments and a wider opportunity for botanical and basic agricultural research in North Carolina and the South. The recognized excellence of departments and schools, differentiated in functions but consolidated in the values of one graduate school, will focus and reënforce the vigor and variety of the intellectual life of each institution and deepen the content and value of the whole university.

THROUGH COÖPERATION NORTH CAROLINA CAN BECOME ONE OF THE DISTINGUISHED INTELLECTUAL AND SPIRITUAL CENTERS OF THE WORLD

The coördination and consolidation of our three state institutions of higher learning; the coöperation of the State College and the Woman's College with the colleges in their neighborhoods, and the coöperation of the University at Chapel Hill with its next door neighbor, Duke University; and, in general, the coöperation of the consolidated university with all the schools, colleges, institutions, departments, agencies, and enterprise of the people, will make possible the development in North Carolina of one of the great intellectual and spiritual centers of the world.

Coöperation, not abdication, is the advancing position of the consolidated University of North Carolina. To this we give our hands and summon the people to her side for a great American adventure in creative coöperation. We take our stand with youth as, in the midst of a shattered world, they look beyond the confusions of the hour and dream the commonwealth that is to come.

THE UNIVERSITY TODAY

The Inaugural Address Delivered November 11, 1931

By Frank P. Graham

Eleventh President of the University of North Carolina.

The local occasion which brings us together is submerged in the international occasion which focuses today the thought of the world upon the coming of peace. A university is so dynamic in its life that no occasion, however local or however international, is outside the range of its radiation. The campus and the world interact upon each other with generative and regenerative power. A university is more than intellectually dynamic, it is vitally organic with the life streams of the culture of the ages and the present hopes of the people. With a rootage as deep as the race and as wide as the world, the university grows in local soil for the finding of truth for all and the development of youth in whom are gathered both the local and international hopes of mankind.

A modern university is such a vital and manifold institution, has been so integrated into the structure of western civilization, unbroken in their interconnection since the twelfth century, is so intimately a part of the context of every real problem of the modern world, that any life strand found at hand anywhere running through the life of the world enters into the texture of the modern university. We may work out from that strand into the complex life of the university and back again into the tangled life of the world.

Armistice Day and the University

This is the forenoon of November 11, 1931, the fourteenth Armistice day. As we, in Chapel Hill, go back to the armistice hour of that first day we find as the minute hand moved close to the hour, a young man, not long from the classrooms and playing fields of this University, was struck down at the head of his men and lay dying as the armistice hour struck the peace for a war-wrecked world. He was one of the tens of thousands of college men killed where danger stretched its farthest front, one of the ten millions of the fittest men on earth killed in four years of war. Greater than the gigantic figures of death, disease, and physical destruction is the uncountable loss of

creative intellectual and spiritual power. All gone the training, the potential discoveries, inventions, literature, ideas, and dreams of youth done to death. Disillusionment to those who killed them! With all the heroism and idealism of the war, came also the moral and spiritual damages suffered far from the battlefront by millions caught in the awful backwash of the war and the wreckage of the values of human life and personality. Upon the backs of those who fought the war and whose work sustains a broken and bewildered world are now loaded the crushing costs of the war to be paid by them, their children, and their children's children.

Today as the sun makes its way across the world to the armistice hour, the peoples of Europe and America become still and silent as they remember their dead and the peace that came. It ties us to all mankind as we listen to the deep stillness of the millions in their silent commemorative aspiration for peace. Here in this beautiful Kenan Memorial Stadium we were silent and joined in the stillness of the peoples in a spiritual fellowship of the hope for peace on earth and goodwill toward men. We would be untrue to the spirit of this University, which has ever given and will ever give her life and her youth to every call that comes to the idealism and heroism of youth, if we did not link the purpose of this day to the purpose of this University and schools everywhere.

The colleges and universities, by virtue of their humane purpose and the very nature of their social being, have the responsibility of helping to build a world in which the call to the idealism and heroism of youth should never again be a call to war. It is their function to make realistically intelligent and morally heroic the aspirations and work of mankind toward a warless world, vivid with the unfolding possibilities of coöperative work and play, valorous with the adventures of physical and social mastery, and beautiful with the creations of the human spirit.

THE COLLEGE

To these high ends stands the University. At the center of the University is the college of liberal arts. In these recent decades the college of liberal arts, as a result of its own incoherence, the advance of the junior college, and the encroachments of the professional and vocational schools, has been subjected to a severe defensive reëxamination as to its place in the scheme of higher education. Several funda-

mental and dramatic experiments are now under way involving both the personalities of the experimenters and the function of the college. Scores of other experiments involving the purpose of the college in general and the curriculum and teaching methods in particular give a various and cumulative content to what has been called "a movement" for the college of liberal arts. The history of the college of liberal arts, whether as the denominational college which heroically blazed the trail for all the others, or as the privately endowed independent college, or as the central college of the modern university, private or state, gives solid ground for such reinvigoration of the college of arts and sciences. The college of arts and sciences, the foundation college for the professional and graduate schools and service province of them all, has a kingdom of its own and a purpose within its own high nature. This purpose, toward which it has in various forms been groping for centuries, is the development of the more complete human being, a unified victorious personality, increasingly equipped to understand himself and the world in which he is to play his useful and coöperative part. The struggle of the college to find its place and purpose has helped both to reflect and develop the spirit of the age. Any sound reconsideration of the curriculum of the college should be from the approaches of historical experience, the unchanging values of the whole personality, and the needs of the changing times.

1. The Background of the Curriculum

Amid its mediaeval origins the liberal arts were subordinated to the ecclesiastical ends of preparation for the next world. With the Renaissance, despite its vivid implications in the affairs of this world, its recovery of old ideas, leading to discoveries of a new world and a new way to an old world, a new earth and the new heavens, yet the widening interests of the universities centered largely in the ancient learning as containing all learning. Learning for the next world gave way in part to learning from the classic past. The scientific revolution of the last three centuries brought the minds of the men of the universities from their absorption in the next world and their preoccupation with the ancient culture to a concern for the present and the mastery of this earth and the forces of nature. It came to be thought that the human intellect, with its new sciences, could go beyond the learning of the ancients and bring heaven to earth now, whether in the New Atlantis or in New Worlds for Old.

In these three periods of cultural history—scholastic, humanistic, and scientific—we find curricular adjustments in slow response to the intellectual emphasis of the age. In the mediaeval university, though the secular process was under way, we still found in this stronghold of scholasticism scorn of the body and this world. Incidentally, it may be said that physical education is yet to break through the scholastic doors and get into the curriculum of this University and many American universities of the twentieth century. During the Renaissance the revived classics had a difficult time winning a place in the curriculum, and there are those today who would throw them out altogether. With the rise of the new science, the scholastics and the humanists, who became dominant in the universities, combined to delay the recognition of science on a basis of curricular equality with the humanities. But there can be no mistaking the masterful tones of science today in the universities and in the world. In response to the increasing complexity of modern society there has arisen in turn the new group of social sciences. The humanists and the natural scientists have given questioning admission to the newer social sciences. Neither palaeontology, as a natural-scientific introduction to the study of anthropology, nor anthropology as a social-scientific introduction to the study of archaeology and history, is in the curriculum of this University and many other universities. This questioning is a valid process, but more and more the new social sciences will prove their saving value in this complex and baffling age.

2. The Body as Basic to the Whole Personality

In so far as the curriculum failed to meet the physical needs of youth in the mediaeval university and the aesthetic and spiritual needs of youth in modern America, it was, and is, incomplete in meeting the needs of the whole human being. The ideal of the liberal college is to develop the whole personality. It is the high witness of the race in the ideal of the Greek philosophers on down to the findings of the modern psychologists and biologists that youthful training should be based on the unity of the human being. William James said that every experience involves the neural mechanism. Professor Conklin, from his Princeton and Woods Hole biological laboratories, says, "More and more science is recognizing the unity of the entire organism; structure and function, body and mind, are parts of one living whole." Neglect of the body, then, is a neglect of an instrument of thought and feeling.

The whole personality participates for better or worse in every physical or mental or emotional expression of the human being. Damage to the body cuts down the intellectual and emotional capacities. Deficiencies in the training of the physical senses short-circuit much of the beauty and glory of the world. Resiliency of the body brings resiliency of the mind. Generous energies make for the liberal spirit. Yet the college would miss its purpose in exalting the physical and athletic to the subordination of the intellectual and spiritual. Athletics should be a means on the way to something higher. Physical education, with its courses in physiology and hygiene, its gymnasium, playing fields, intramural sports, and the promotion of both indoor and outdoor volunteer play, would constitute the wholesome groundwork of both the general physical well-being and college sports. The varsity teams would then be the democratic and natural but the none-the-less crowned products of a community participation in athletics. The college would then work through the body, through sports and sportsmanship, hardihood, courage, and fair play, to a higher human code, and to the imaginative release of the human spirit through sport into the building of a more beautiful personality.

3. Intellectual Content and Training

With the recognition of the indispensable values of the body, the college of liberal arts can then justly and more successfully insist on that excellence in intellectual training which is one of its basic concerns. The body will be better equipped and more alert to respond to a trained mind. This basic need for trained minds recurringly raises the question as to what are the best subjects for intellectual discipline and excellence. This question takes us, as we have noticed, into the historical midst of the fifteenth and sixteenth century struggle as to the comparative intellectual and spiritual values of the sacred and secular learning and the seventeenth, eighteenth, and nineteenth century battle of the classics and the sciences. It also takes us into the midst of the nineteenth century rivalry between the ancient and modern languages and between the elective system and required courses once considered essential for formal discipline. It finds us now in the very center of the twentieth century curricular pull between the humanities, natural sciences, and older social sciences on one side and the newer social sciences on the other.

In these days, when we hear on one side that the liberal arts college in the university should be abolished and university work be made immediately professional and vocational or of senior college and graduate grade, and on the other side that the liberal arts education should not only be divorced from any specific connection with the professions and vocations but should not include any subject that has any utilitarian value, it is well for us not to be dogmatic, but to try to keep our historical perspective and preserve our cultural balance. Well on in the nineteenth century we hear James Russell Lowell say that a university should be a place where nothing useful is taught and Ezra Cornell say that a university should be a place where any student could study anything he wanted to know. As we listen to the dead masters of the arts and sciences speaking on the subject of the content, distribution, and values of the liberal courses—Francis Bacon, Milton, Goethe, Cardinal Newman, John Stuart Mill, Huxley, Charles W. Eliot, Gilman, Harper, James R. Angel, Benjamin Ide Wheeler, Charles R. Van Hise, David Starr Jordan, and Edwin A. Alderman—or the living teachers, thinkers and experimenters in the field of a liberal education, we may dare to bring their liberal view to modern developments. We may sum them up essentially in saying that a liberal education should include those matters every human being should know, as a human organism, as an intelligent citizen, and as a spiritual personality, about himself, his body, his mind, and his emotions; the race, its origin and historical development; the economic and political structure of society and its human implications; some languages, the essence of the great literatures, arts, philosophies, and religions of mankind, with some limitations on the breadth of the distribution of courses and some provision for the depth of concentration in the field of a special interest. The physical and mathematical sciences, the biological sciences, the social sciences, and the humanities constitute the main divisions in America's most daring and dramatic curricular adventure. Many American colleges are now working out the values of some such curriculum. It is important that we do not merely imitate. We can, as we tentatively explore the curriculum, keep our minds open to these welcome experiments out of which are to come values, we believe, for all our colleges and universities.

In the mastery of these liberal subjects, if reënforced by master teachers with laboratory, observatory, library, music hall, theatre, studio, gallery, museum, and the world of nature, will come limitless

opportunities for mental discipline and student self-education in exactness in observation, relentless analysis, logical organization of materials and ideas, clear exposition, appreciation of truth, beauty, and moral heroism, and practice in expressing in various art forms more beautifully what is deep in the mind and soul of youth.

4. The Campus

Supplementing the classroom, the library, and the laboratory is the campus. Sometimes, unfortunately, the campus and its activities supplant the classroom, the library, and the laboratory. Sometimes they doubtless serve partly to make up for the lack of imaginative vitality and the opportunity to participate creatively in the learning process. These activities are vivid with personalities and the warm currents of youthful life, with opportunities for leadership and co-operation, and challenging with problems of freedom and self-government. The campus should not supplant or merely supplement, but can, with well-balanced activities and wise and sympathetic guidance, organically reënforce the purpose of the college to develop the whole human being, the integrated view, and the creative life.

5. The Integrated View and Spiritual Values

Above campus activities, curriculum and content, above intellectual power itself, is the spirit of culture, the integrated view, the understanding mind that sees in deep perspective and in wide relation. There is no magic in the liberal arts course to make the liberal mind. A student may master the words and syntax of a language and miss the majesty and beauty of the literature. He may work daily in the stacks and miss the decisive significance of the library as the reservoir of the race from which the streams of history gather momentum and direction. He may make an efficient routine of work in the laboratory and fail to realize that in quiet laboratories work the scholars who are blazing now the obscure trails which are to become the highways of the world's life. He may with his microscope identify the particles of an electron and miss the personality next to him in the laboratory. He may with his telescope get a sense of the sweep of the universe and fail to develop the imaginative sympathy that senses for him the struggles and sweep of mankind through history. He may learn historical facts and miss the influence of the moral heroism of Socrates

or a Wilson or the spiritual beauty of Saint Francis or a Florence Nightingale. He may discover or dig out facts and have no sense of humility or opportunity in the presence of the implications of the discovery of truth for mankind. The teacher's opportunity comes in the opportunity to help the student develop not only mental discipline, mastery of content, and intellectual excellence, but also an attitude of mind, an intelligent response to heroic situations, and an appreciative assimilation into the core of his own character the nobility in the lives of those whom he meets in books and in life. The liberal education would give both depth and breadth to the mind and would embrace in its deepening processes of integration the spiritual values of human personality.

This wholeness of view includes within its range not only the unity of the courses and groups of courses which constitute the content of the liberal arts and sciences, but also the unity of the race and more and more the unity of the universe. Departments of knowledge, despite elaborate separation, overlap and merge with other departments. Conklin says, for example, that psychology and education are branches of biology because they are all studies of living things. Then, for example, physics is geological, biological, and chemical in nature. Astronomical and mathematical physics, with its seventeenth century universe of a fixed reference frame and immutable laws of nature, which God himself respected, carried over its influence and contributed to the political conception of a constitution of fundamental law and the inalienable rights of man which the king himself, with his claim of divine rights, had to respect. The mechanical conception of the universe, reënforced by a mechanical civilization, went over into the preconception of a mechanically self-balancing economic system operating automatically according to immutable economic laws. There is the trace of this mechanical influence as a strand in the weaving of the classical economics of the nineteenth century, the behavioristic psychology of the twentieth century, and varying forms of the mechanistic philosophy in the last two centuries. Biology, with its theory of evolution, reënforced the preconceptions of a free competitive society and of the philosophy of war. Thus we see from these fragmentary and often fugitive bits of influences the deep interrelation of physics, mathematics, biology, psychology, economic and political theories, and a philosophy of life. This view of the many strands and influences that go into the making of our lives and our philosophy

that can come from the new curriculum of the college is essential not only to a student's better understanding of himself and the most acute problems of the modern age, but is essential also to a view of the universe.

We listen to a great American physicist as he traces the steps in the gradual integration of the six formerly rigorously separated branches of physics on the way to becoming one great whole. The professor of theoretical physics in the University of Berlin recently writes that the study of philosophy, once in scientific disrepute, is coming back with a new meaning and a wide power. Professor Planck points out that, as scientific research by its conquest of the world of sense "simplifies the world picture of physics, the structure of the physical world moves further and further away from the world of sense." What Professor Planck points out as the increasing simplification of the world picture becomes the basis for a more complete view of the universe. We deeply need the values in the general view of the great philosophers. The scientist and philosopher are approaching a more respectful meeting in the presence of the mystery of life and the universe. Haldane moves from matter to mechanism to life to personality to spirituality. Personality, as an evolutionary achievement, reveals the spiritual quality of the materialistic process. From physics we go into metaphysics. Matter becomes energy, and energy brings us to the borderland of a universe, seen and unseen, the reverberations of whose moral sovereignty are in the inner man in answer to the intuitions and aspirations of the human spirit.

As in life so in college, subjects, ideas, and processes cannot be kept in separate departments. We should in college, if for no other reason than convenience, have departments of subjects but not compartments of knowledge. The very fluidity of ideas and the organic nature of life processes make it necessary that in our very respect for specialization and the value of departments we should from time to time reëxamine the curriculum. Let us welcome the scores of experiments under way all over America and not adopt any of them by way of imitation but adapt what is good as we venture on our own account according to our own needs. In no other way than by the integrated view can we understand the wider implications of the specialized knowledge. Only with the whole view can we build up correlative social control of the new forces and mechanisms let loose upon the world by specialized knowledge with the power to destroy or rebuild the structure of the modern world.

These are the high stakes for which the college would play its part. Its conception of the unity of learning, the unity of life, and the unity of the universe makes for a sense of the spiritual potentiality of the total personality. This integrated view makes for a sense of the spiritual essence of civilization, even in its gathered fragments transmitted more and more from age to age with the possibility of being transformed into the Kingdom of God according to the pattern of Him who was the master teacher of the inner way of the unified life.

THE PROFESSIONAL SCHOOLS

In the rebuilding of the civilization of the Kingdom, we need not only the specialized knowledge and the integrated way of life but also specialized ways of making a living. The college is based on the idea of Jesus that man does not live by bread alone; but we must remember that the first petition in the Lord's Prayer is "Give us this day our daily bread." Youth to play a significant part in the world's life needs a specialized skill, a vocation, a profession. The vocational and professional schools came in America largely outside the universities on account of the gaps in the university structure. This specialized skill in law, medicine, pharmacy, agriculture, engineering, education, business, journalism, and public administration and welfare was learned by the apprentice on the job. But as the professions and vocations became more complex, proprietary schools of law, medicine, pharmacy, and business arose to meet a real life need. Schools of religion have a rightful place in the modern university. The School of Religion at our next-door neighbor, Duke University, has high potential value to the whole South. In time the joint processes of specialization and synthesis in all fields of knowledge resulted in the incorporation of all professional schools and some high-grade vocational schools within the framework of the university.

The university needs the professional schools with their specialized knowledge, equipment, and skill, their high standards of scholarship, their spirit of work, thoroughness, and excellence. The professional schools, assimilated into the organic structure of the university, need the university with its wide variety of skills, interests, and contacts; its general resources, and wholeness of view. Consider the reciprocal contributions of Osler, Welch, and Hopkins, the Pound group and Harvard, the Russell group and Columbia, Shailer Mathews and Chicago.

The professional schools, while raising the standards of specialized scholarship, need to be concerned more and more with the liberal cultural equipment of the master. The teacher in the professional school is in a strategic position to preserve and carry forward the liberal culture and the general view. He can bring to a focus on the most highly technical case all the historical, economic, social, psychological, political, or philosophic influences which converge upon it with implicating power. In the law schools there is the beginning of the recognition of the value of the liberal reënforcement of the most highly technical knowledge. For example, a professor who received his liberal arts training in a Southern university, his doctorate in economics in the Middle West, is teaching torts in the law school of an Eastern university. Another who has the liberal arts degree, the doctorate of philosophy in economics and politics, and two law degrees, is, despite his youth, already a productive scholar and able teacher of law. A new professor of pharmacy in this University has a liberal training as the foundation of, and doctorate of philosophy on top of, his special scientific training. Without making a fetish of degrees, this liberal training is basic to a wholesome attitude of mind in professional training. Some of the most scholarly and liberally cultured minds in America are in schools of engineering, commerce, agriculture, education and other highly professional schools. Many also who have never seen a college have a spirit of the rarest culture distilled from nature, books, and life. These men have been careful not to set method over against liberal learning. With a view to cultural and human implications of the most specialized knowledge, they find themselves in the midst of work and culture, surging life, and the difficult, but at times thrilling, processes of rebuilding a world.

A teacher in an East Carolina city communicated the flame within his heart to men and women who transformed communities, became teachers, superintendents of schools, and presidents of several Southern colleges and universities. A permanently crippled but youthful ex-Confederate, no longer master of slaves but master of botany and chemistry, scientifically remade old plantations, built mills, endowed a college, and became the source of hope to people over a wide area. A later youth trained culturally in the South and vocationally in the North brought back into the Southern piedmont a kit of tools and a youthful dream for a venturesome part in refounding the structure of our Southern civilization. A young lawyer in a public religious meet-

ing, standing up for freedom of scientific inquiry against the tides that rolled in upon him, stood unmoved in the tumult, steadfast in the strength of science, history, the humanities, and the religion of Jesus which mustered to his almost lonely side. Many business men in these hard times are draining their reserves and are taking their losses standing up in order that people may have work and food. Editors, with courage for opprobrium and financial loss, have fought the fight of the inarticulate peoples and of despised minorities. Physicians daily minister to the bodies, minds, and spirits of broken men. Rabbis, priests, and preachers come out of lonely vigils to sustain the sympathies, courage, and faith of men in cruel times. To lawyers, doctors, pharmacists, teachers, journalists, manufacturers, business men, scientific engineers, social engineers, farmers, statesmen, and ministers of religion; to them with the depth of a specialized mastery and the cultural breadth of an imaginative mind, there open professional opportunities as wide as the needs of the people.

THE GRADUATE SCHOOL

But a group of professional schools around the college do not make a university. Without a graduate school there can be no university. Postgraduate courses do not make a graduate school. The American Association of Universities, essentially an association of graduate schools, founded in 1900 by Presidents Eliot, Gilman, and Harper in the interest of excellence in graduate research, holds as one of its present requirements for membership that a university be equipped in faculty, laboratories, general library, and special source materials to give the degree of doctor of philosophy in five departments. However adequate be the laboratories and supplies, departmental libraries and source materials, carrells, seminar rooms, and all the valuable facilities for thorough research, without great scholars the whole apparatus of research may become as so much sounding brass. There can be no great graduate school and no great university without great teachers. A good part of a lifetime given by day and by night on scant income to the deep exploration of a field is the price of the scholarship of the master. No smattering and no sham; only thoroughness and excellence among the masters. Several groups of these masters, distinguished in different fields, prevent unchecked specialization in any one field. These various groups of eminent scholars, seekers for truth,

and teachers, by the very interrelation of fields, intellectual interchange, and coördination on the level of graduate excellence are integrated in the university. The university guidance of graduate work should make impossible research in ultra-scholastic and utilitarian trivialities, but at the same time should not by a routine uniformity or traditional control cramp the vigorous and autonomous life of schools and departments. Tradition and routine should give way to excellence. The quality of the college, the professional schools, and the whole university is renewed from and advanced by the excellence of the graduate school. The college of arts and sciences is the youthful heart of the university, the professional schools are its skillful arms, and the graduate school is its crowning glory.

1. Research and Teaching

The two particular functions of the graduate school are to train students in research and to prepare students to teach. The two functions, though separate in their techniques, reënforce each other in the unity of the graduate purpose for the advancement of knowledge and the well-being of the race. In some universities three-fourths of the graduate students become teachers. A great teacher, without publication of his researches, is sometimes an apparently unrecognized gift of God to his generation. Yet research is a resource of the teacher. There is a sense of reverent humility in him who has to dig in the sources for his own facts and ideas. There is often a contagious enthusiasm communicated to the students by the teacher who comes fresh from the mine bringing the ore in the hands that dug it out. Research on the part of the teacher in the humanities and sciences deepens the content and insight of the teacher and makes available fresh resources for other teachers; develops the scholarly research spirit in many students, and thus widens the association and the interchange of the ideas of teachers and scholars around the earth who, by their patient discovery and teaching of truth, are doing their hopeful bit toward the gradual making of a better world.

2. Research on its own Account

Research, apart from teaching, has values on its own account. It was James Madison's patient and thorough researches into the structure of the Ancient, Western European, and Colonial governments

that enabled him, as a practical statesman in the critical period, to guide the framing of the constitution of the United States. Hertz, the German research scholar, standing on the pure researches of the English professor, Clerk Maxwell, discovered the idea out of which Marconi, the Italian, invented the mechanism for wireless telegraphy. The researches and hypotheses of Copernicus, Galileo, and Kepler helped to make possible the theory of gravitation which came from the integrating mind of Isaac Newton, or as President Walter Dill Scott calls him, Professor Newton of Cambridge University. The American Professor Michelson, by his researches, helped to prepare the way for the revolutionary theory of the German Professor Einstein.

3. The Utility of Scientific Research

If we were to recapitulate with President Scott the list of the names of the men whose researches in pure science have not only explored the far reaches of the universe and the inside of the atom but have also discovered the scientific principles on which is erected the technological structure of our modern industrial civilization, we would call, for the most part, the names of college professors and quiet relentless seekers for truth in university laboratories. He has estimated that college and university research make possible in a normal time the production of more wealth in America in one year than has been spent on all the colleges and universities since John Harvard founded the college under the elms in Cambridge. It has also been estimated that the results of college and university research in the pure sciences as the basis for sanitary and hydraulic engineering, personal and public health, save in America the lives of one million people a year.

4. The Graduate School and Organized Research

In the complicated modern world it was inevitable that research should be organized in institutes, councils, and big industries. Mr. Vernon Kellogg has pointed out that the research organizations are dependent on the colleges and universities for manning and recruiting their staffs. The graduate school is par excellence the training ground for research, organized and unorganized. In graduate research there is no immediate profit motive, and the student has the unadulterated scientific freedom necessary for training in research. Deeply spe-

cialized as is research, it should for that very reason keep its connection with all divisions of graduate work and never narrow its special eye to the wider implications of the smallest bit of truth found in the laboratory or library stacks or tentatively guessed on a walk about the campus or in some lonely nook in the woods or where you will. In the meagerly equipped laboratories of this University before the twentieth century and since, the researches of unpretentious scholars in the natural sciences have been recognized for their value to learning and mankind by scholars on four continents.

5. Research in the Social Sciences

The social sciences, of course, are lagging behind the natural sciences. For the most part they have risen in recent times. Scholars in the social sciences have a tremendous task to bring their researches up to the needs of the times. Individuals in graduate schools and organizations here and there are doing heroic work, with civilization itself as the stakes of social mastery. On account of the complicated nature of our social structure, institutes for research in the social sciences are being organized mainly and naturally within the universities, as, for example, the Institute of Human Relations at Yale. The Institute for Research in the Social Sciences here is an indispensable reënforcement of the graduate resources and impulses of this University in the unexplored fields of the social sciences. Together with the pioneer department of rural social-economics, the departments of economics, education, history, sociology, psychology, and the law school, it is making realistic studies and significant contributions to the better understanding of the human and social implications of our economic, political, and legal structure. The Institute has had considerable regard for interracial relations with all their problems of human injustice and unequal opportunity in the present South. These researches in interracial relations are based on the human attitude that, with all our racial solidarities and pragmatic expedients of social separation, the two great races have fundamentally a common destiny in building a nobler civilization and that, if we go up, we go up together. The University Press has made these researches available for the people of the South and has carried forward an intellectual exchange with scholars and institutions over the world. Five of the books from this press are on the League of Nations list for international intellectual coöperation.

a. Research, Integrated Thinking, and War

Scholars, colleges, universities, and research agencies all over the world need to join their intellectual and spiritual resources in research and make specialized and integrated studies of the problems whose social consequences reach around the world and down the ages. The World War and the world economic depression have taken their toll in human lives, human well-being, and happiness beyond measurement or imagination. Wars and depression throw their cruel and sinister shadows across the homes of the people on all the continents of this earth. We, who, in our scientific pride, consider that we have mastered the earth, stand baffled in the midst of these two mighty foes of every locality and all mankind. The very fact of recurring wars and recurring depressions raises a question as to the quality of our education and the sincerity of our religion. The people in a world in which such depressions and wars can recur are not yet intellectual and spiritual in the control of their institutions. The nature of the wars and depressions illustrates the complex structure of life and the world. They make necessary greater depths in specialization and a new integration of old and new knowledge in all fields for a better understanding of the problems and the processes of solution. The explanation that war is caused by economic interests is too simple to be true to the complex nature of human beings and human society. The human being carries around as part of his structure and heritage biological, psychological, anthropological, historical, economic, political, philosophical, and spiritual equipment. Human society is as complex as the human life implicated in its framework. Wars may come from springs deep in the structure of human beings or deep in the structure of human society or in both. It is the heroic task of biology, psychology, and all the social sciences to try to light up the origins of war and work out its social control and abolition. On the surface it is clear that science and technology have with power engines, farms, factories, stores, banks, ocean lanes, rails, cables and concrete roads, flung across the earth the mechanical framework of a mighty economic structure. A pistol shot in remote Serajevo or a stock market crash in Wall Street causes repercussions around the world. A Slavic student, in killing a German Archduke, precipitated national antagonisms, imperial ambitions, economic rivalries, and released the human passions and the dynamic energies of the peoples of two hemispheres which

caused two million American soldiers to cross an ocean and left ten million dead on the battlefields of three continents. Press a trigger in a village or press a button in an office and you may release pent-up forces that involve the nations and civilization. This interdependent world economic structure has thrust through the national boundaries which would hedge it about. Out of regard for the values of nationality, we should not set nationalism over against mankind but rather work through the nations and all available international organizations for the preservation of the nations and the salvation of the human race. The social scientist is up against an almost impenetrable jungle in many regions of knowledge. He finds himself on the fringe of the wilderness in an internationally lawless world. From the pure research in colleges and universities have come the scientific findings and ideas which became the technological basis of modern civilization. From the colleges and universities must come the findings and thinking which will become the basis for a more intelligent understanding, guidance, and control of the processes out of which come wars and depressions.

b. Research, Integrated Thinking, and the Depression

Research and integrated thinking are desperately needed now to be brought to bear on the great depression. The rhythm of life and business, the high and low swing of the business cycle, unregulated over-production, the hang-over of handicraft ideas with their controls in the age of the power engine, the dislocation of agriculture and the sickness of the coal and cotton industries, the placing of pecuniary considerations above the industrial and the industrial above the human and spiritual, destructive competition, prohibitive tariffs, the breakdown in the system and ethics of distribution and consumption, ultra-nationalistic politics in an interdependent economic world, the great fear and insecurity of the people, armaments, reparations and international debts, unemployment, hunger amid plenty, the misery and despair of the millions everywhere, demand the most realistic consideration and high thinking of business men, statesmen, and scholars in the universities. Nothing less than an international enlistment of the most specially and liberally equipped minds and the most spiritually resourced personalities is needed against the darkness of this hour.

The colleges and the universities stand strategic at the crossroads

of a recurring transition in the history of modern times. They have, to our tragic cost, equipped us with only fragmentary views of human beings and human society. The universities are often slow to meet the needs of the age. In the transition from mediaeval to modern times, with its focus of forces involving the disintegration of the feudal order, the commercial revolution, and the religious revolt, the universities tardily admitted to curricular equality the revived ancient learning which was the intellectual ferment of it all. Close to the beginning of the last century the Western world stood in the presence of the steam power revolution. The universities were slow to give cultural equality to the new sciences which, in their own laboratories, were to rediscover and conquer the earth, and refound the technological basis of modern society. Modern democracies stand face to face today with communist and fascist dictatorships. The people of the Western world, already in the midst of the social challenge of the electrical and gas power revolutions, find themselves overwhelmed with three other great influences: the consequences of the World War, the world moral confusion, and the world economic depression. The stakes are too great and catastrophic developments are too swift for the universities to stand aside or wait upon tradition for their course or vested interests for their cue. In the face of revolutions, dictatorships, and catastrophe, America, through the schools, colleges and universities, must learn to be true to her inner Americanism of freedom of the mind and equality of opportunity for all people.

What the classics meant intellectually in Renaissance times, and what the natural sciences have meant technologically in the industrial age, suggest something of what the social sciences in the twentieth century can mean humanly in the making of a nobler America and more beautiful world in which men and women can do their day's work and dream dreams for their children. Scholars of the first rank in all nations enlisted in high research can lay out the groundwork for the better coöperation of the nations in international diplomacy, disarmament, finance, commerce, culture, scientific and social mastery, and catch the imagination and heroism of youth in the high adventures of the human spirit for the saving of the nations and the succor of the peoples of the earth who ask for the chance to earn their daily bread.

The University and the People

1. The Extension Division

It is the function of the state university not only to find its bits of truth and teach the truth gathered from scholars everywhere, but to carry the truth to the people that they may take it into their lives and help to make it prevail in the world of affairs. It is the ideal of the University Extension Division to make the resources of the universities, the discoveries of science, and the finding of the social scientists available for the people of the commonwealth. The members of the general faculty, the special faculty, the special library, special lectures, courses in class and by correspondence, bureaus, institutes, interscholastic activities involving athletics, debates, classics, music, plays, and playwriting, and in an independent and far-reaching way the general library and the library school all serve to carry or send the University to the people. The public schools, teachers, men's civic clubs, professional associations, women's clubs and associations, and people in towns, on farms, and in remote mountain coves, all tap the life that is here. The universities should set their faces like flint against what is clearly trivial, merely current, or only novel. Yet the American state university should not, from a fear to assert its own soul against what in its life would be a new Toryism of exclusive culture, high tuition, and intellectual stratification, be misled into a mere imitation of European traditions and institutions. The state university comes from the people and should go out to the people. The intellectual life of the university should be quickened by contact and interchange with the people. They have a common destiny in the adventure of building a better state. The state university cannot, as the university of the people, be an institution of a class, whether based on section, blood, money, creed, or intellectual background. Deep injustice anywhere in the commonwealth leaves its psychic scars upon university life; the well-being of the people makes more radiant the life of the state university. The state university can never lose the common touch without treason to its own nature and without drying up the springs from which flow the living waters of its own life. The state university is the university of all the people. It takes no side, but democracy and justice are on the side where it belongs. The university is organic with the life of the people, and the currents of its life would flow back into the life of the people with transforming

excellence and creative power. There should be no lowering of standards in the extension process. Its standards and opportunities shall be second to none and open to all to the end that we build a commonwealth in which shall be preserved democracy without vulgarity and excellence without arrogance.

2. The Schools of the People

The public schools are now and will increasingly be the community center of university extension and adult education. The University will not only extend and share its life with the public schools and the people but University men, as citizens, if true to the traditions of this University made by men who can fight no more—Murphey, Yancey, Wiley, Vance, Alderman, McIver, and Aycock—will fight for the schools of the people.

The University is resourced in the public schools and the public schools are resourced in the University. They go up or down together. Now is the time in the midst of depression, unemployment, and educational defeatism for the Extension Division and the public schools to envisage and lay out the plans for a future all-inclusive educational program in the communities for the continuous education of all the people as a way to use wisely the advancing leisure, to substitute cultural content for merely mechanical contacts, natural creative play for artificial and empty excitement, and to lay the intellectual groundwork for a more general and intelligent understanding of and participation in the affairs of the world and its opportunities for a larger mastery of human destiny. Land to the west for more than two hundred years helped to keep open and free our American life. The land is closed but the schools are open and will help to make us free. Along the converging roads of the public schools, adult education, and university extension, lies one hope of our American democracy struggling for a higher mastery. We cannot, in these critical times, which test in our budgets what we really believe in, cut the schools and pinch our way out. With the inclusive and continuous education of all our people we must socially invest, we must build, we must create our way out from depression into a higher prosperity and from poverty into a nobler power.

The Freedom of the University

Along with culture and democracy must go freedom. Without freedom there can be neither true culture nor real democracy. Without freedom there can be no university. Freedom in a university runs a various course and has a wide meaning. It means the freedom of students with their growing sense of responsibility and student citizenship to govern themselves in campus affairs, and the right of lawful assembly and free discussions by any students of any issues and views whatever. This campus freedom carries with it a high moral responsibility. For the faculty, freedom means the right of the faculty to control the curriculum, scholastic standards, and especially matters pertaining to intellectual excellence; to teach and speak freely, not as propagandists, but as scholars and seekers for the truth with a clear sense of responsibility for the truth and a deep sense of the teacher's part in the development of the whole youthful personality; to organize their own independent association for discussion and statement of views, and as a basic part of the university's life to help shape university policies by votes, representation, advice, and, may we hope, a larger sharing in the life of the people of the state. For the administrative head, freedom means to take full responsibility in his own sphere and make decisions in the long-run view of all the circumstances, to express views, without illusion as to their influence but with some sense of fairness, humility, and tolerance, on those issues that concern the whole people, asking no quarter and fearing no special interest. Freedom of the trustees means the freedom to represent the public interests independent of any party, faction, or interests; to receive endowments for this meagerly endowed University from any honest sources without fear or favor or strings attached beyond an honorable responsibility, and the freedom to make the institution, within the limits of their responsibility to the people and its own high nature, an autonomous institution in its administration, faculty, standards, admissions, excellence, and the budget which is basic to them all.

Freedom of the university means the freedom to study not only the biological implications of the physical structure of a fish but also the human implications of the economic structure of society. It means freedom from the prejudices of section, race, or creed; it means a free compassion of her sons for all people in need of justice and

brotherhood. It means the freedom of the liberated spirit to understand sympathetically those who misunderstand freedom and would strike it down. It means the freedom for consideration of the plight of unorganized and inarticulate peoples in an unorganized world in which powerful combinations and high pressure lobbies work their special will on the general life. In the university should be found the free voice not only for the unvoiced millions but also for the unpopular and even the hated minorities. Its platform should never be an agency of partisan propaganda but should ever be a fair forum of free opinion. Freedom should never mean a loss of the sense of lawful and moral responsibility to the trustees and the people from whom the university came and to whom her life returns manifold.

But this freedom of the university should not be mistaken for approval of those who are merely sophisticated or who superficially exploit the passing currents or great human causes, or who fundamentally debase the deep human passions and poison the springs from which flow the waters of life. Such an abuse of freedom has the scorn of scholars whose intellectual integrity and wholesome life are a source of freedom. True freedom of self-expression does not lead either to self-exploitation or to self-deterioration but rather leads to the self-realization of the whole personality for the good life. No abuse of freedom, however, should cause us to strike down freedom of speech or publication, the fresh resources of a free university, a free religion, and a free state.

Finally, freedom of the university means freedom of the scholar to find and report the truth honestly, without interference by the university, the state, or any interests whatever. If a scholar be enlisted by the state for research on a mooted issue, though such scholarly and independent report may be imputed to the University as an institution by powerful lobbies opposed to the report, the University will stand by the right of the state to enlist the scholar and the freedom of the scholar to make the report, whatever be the consequences. The real destruction of the University would come from the university administration's interference, or any other interference, with the report. Without such freedom of research we would have no university and no democracy.

These conceptions of the various forms of the freedom of the university are stated for the sake of fairness. The only present recourse for changing such conceptions is to change the University

administration. This is not said defiantly but in all friendliness and simply as a matter of openness and clearness. It is said with no personal concern, for it is our faith that whatever the administration, the freedom of the University, gathering momentum across a century, and the democracy of the people, sometimes sleeping but never dead, will rise in majesty to reassert the intellectual integrity and the moral autonomy of the University of North Carolina.

This integrity, democracy, and freedom of the University comes out of its own nature. The idea and structure of the University evolve through the centuries under the impact of social needs and youthful hopes. The college and the campus, the professional schools, the graduate school, the library and laboratories, playhouse and music hall, the institute of research and the press, the library school and the democratic extension of the University's life throughout the commonwealth, are all gradually and organically being integrated into the idea and structure of this university of the people. In such a free university we will learn to see in every significant situation—personal, local, national, or international—the composing elements, whether geographic, biological, psychological, historical, economic, social, political, intellectual, or spiritual, or all. This organic university, with its humanities, natural sciences, and social sciences, has the rootage of its growth in the experience of the race, the aspirations of the human personality, and the needs of a changing age. Out of the very organic structure and quality of the university issue its democracy and its freedom.

Conclusion

Roll Call of Presidents and Muster of Sons

Out of the past, historic with struggles of freedom and democracy, come figures, living and dead, to stand by us in this inaugural hour in the woods where Davie, the founder, in the eighteenth century stood under the poplar and raised the standard of a people's hope. The lives of the presidents reassure us all with their spiritual presence and power: Caldwell, the first president, in whose administration for the first time in America a modern language was given curricular equality with an ancient language and the first observatory was established in an American college, and whose communicated social passion sent Murphey to lay the foundation of the state's public

schools, and Morehead to build railways to bind the East and West in bonds of iron; Swain, in whose time the University advanced to a high leadership in the South, and who, in the closing war days and reconstruction, was a conciliatory spirit in an age of hate; Battle, dauntless father of the reopening of the University, deviser of a separate group of graduate courses in the curriculum fifty years ago, and founder of the first university summer school in America, whose gay kindliness will ever pervade this place and whose noble spirit still walks in these woods; Winston, lying stricken in this village today, a casualty of the life militant, champion of religious freedom and educational democracy who synthesized the classical and scientific, the cultural and vocational, in his own varied and brilliant life; Alderman, lately and deeply lamented, who in his last days with something of a premonition of the end returned in filial memories to alma mater, her sons, and her scenes where his eloquence long stirred the creative imagination of the people of a commonwealth and caught the ear of the people of a nation; Venable with his passion for soundness of scholarship and integrity of life, the symbol of the group of scientific scholars whose research and teaching won recognition among the scholars of the world, with us still in modest retirement these later years gathering flowers from his garden for his friends in the village where he once gathered truth from test tubes for all mankind; Graham, major prophet of university extension and interpreter of culture and democracy to the people, his name memorialized in a students' building on the campus whose ideals he helped to mold and whose life he passionately extended all over the state as he identified a democratic state university with the life of the people whose sustaining power has returned a hundred fold since his going; and Chase, under whose leadership came the greatest material expansion and intellectual advance, whose administration gathered up the momentum and values of the past, added high values of his own, and worked a synthesis of many, champion of the freedom of scientific inquiry in testing times, genial, leader and friend, now president of the University of Illinois but always at home in Chapel Hill. These chieftains and the hosts of her sons always muster in spiritual power in every hour of her need. Into the soul of the place has entered the spirit of an heroic woman, symbol of all mothers and women whose hopes and prayers have wrought mightily under these oaks.

With the University today stand all the state and denominational schools, colleges, and the neighbor university. Not in antagonism but in all friendliness and rivalry in excellence we would work in this region and build here together one of the great intellectual and spiritual centers of the world.

Chapel Hill

In Chapel Hill among a friendly folk, this old University, the first state university to open its doors, stands on a hill set in the midst of beautiful forests under skies that give their color and their charm to the life of youth gathered here. Traditions grow here with the ivy on the historic buildings and the moss on the ancient oaks. Friendships form here for the human pilgrimage. There is music in the air of the place. To the artist's touch flowers grow beautifully from the soil and plays come simply from the life of the people. Above the traffic of the hour church spires reach toward the life of the spirit. Into this life, with its ideals, failures, and high courage, comes youth with his body and his mind, his hopes and his dreams. Scholars muster here the intellectual and spiritual resources of the race for the development of the whole personality of the poorest boy, and would make the University of North Carolina a stronghold of liberal learning with outposts of research along all the frontiers of the world. Great teachers on this hill kindle the fires that burn for him and light up the heavens of the commonwealth with the hopes of light and liberty for all mankind.